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*The KING's True DIVINE RIGHT.
The FLOURISHING of His CROWN:
And the SHAME of His ENEMIES.*

A
SERMON

Preach'd upon Occasion of
HIS MAJESTY's
CORONATION:

The LORD's DAY after ;

Being *October* the 24th. 1714.

Publish'd at the Request of several of the Hearers.

By SAMUEL ROSEWELL, M. A.

The Second Edition Corrected.

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PSALM CXXXII. 17, 18.

—— I have ordained a Lamp for mine Anointed :

His Enemies will I clothe with Shame : but upon himself shall his Crown flourish.

IT is evidently our Duty to observe the Conduct of Divine Providence in the Course of its Dealings with the Children of Men ; and to take particular Notice of its Soveveign Influence in such Events as display the glorious Perfections of the Deity, and are of the greatest Importance to our selves, and to our People. A suitable Discharge of this Duty must afford the best Delights to a reasonable and a religious Mind ; and will be follow'd with such a Reward as is worthy the Gracious God who has assur'd it. These Things I have lately made the Subject of my Discourses to you, from those Words of the Psalmist ; *Who so is wise, and will observe these Things, even they shall understand the Loving-kindness of the LORD :* And from *Jonah's Acknowledgment, that Salvation is of the LORD.* Now that which I propose at present, will serve for a more particular Application of what was then insisted on.

Psalm 107. 43.

Jonah 2. 9.

I DOUBT not but the Words of the Text, and some other Passages of the Psalm, have an ** ultimate Re-*

** It may be sufficient to satisfy any of the Truth of this, to compare the 11th Verse with Acts 2. 30. and the 17th Verse with Luke 1. 69.*

A Sermon upon Occasion of

ference to the *MESSIAH*; but in their primary Signification, in which I shall now consider them, they belong to *David*, and to his immediate Successor, as is sufficiently plain from the 11th and 12th Verses. *The LORD hath sworn in Truth unto David, He will not turn from it, of the Fruit of thy Body will I set upon thy Throne. If thy Children will keep my Covenant, and my Testimony that I shall teach them; their Children also shall sit upon thy Throne for evermore.* And to the like Purpose is the former Clause of the 17th Verse: *There (i. e. in Jerusalem, the Seat of the Kingdom) will I make the Horn of David to bud; i. e. his Regal Power and Majesty to bloom afresh, and flourish in his Royal Successors: Or as the Chaldee, I'll make a Glorious King to bud in the House of David: And then follow the Words of the Text, I have ordain'd a Lamp for mine Anointed; a Lamp, a Light or a Candle, i. e. a Successor whose Reign shall be so eminently Glorious, as to reflect a new Lustre upon David, who was in an especial Sense the Anointed of GOD. The Successor is also compared to a Lamp, or a Candle, because as soon as one is extinguish'd, another that derived its Light from that, shines in its Place.*

HIS Enemies (says GOD) will I clothe with Shame. His Enemies; the relative Pronoun may refer either to *David*; or to his Successor, the Lamp that GOD had ordain'd. *David* had many Enemies throughout the Course of his Reign, and several of them discover'd their Enmity in opposing the Succession which GOD had appointed, and which *David* so bravely espous'd and promoted. Or the Enemies of the Successor, which were such as opposed his Accession to the Throne; particularly *Adonijah*, a vain Pretender to it, and all who adher'd to him: And it includes all who should afterwards endeavour to clog his righteous Administration, or render his Crown uneasy and burdensome to him. These (says GOD) *will I clothe with Shame*; the Phrase of Clothing in this Sense, common amongst the

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Hebrews, frequently occurs in Scripture Style. God's *clothing with Shame*, plainly imports that he would reduce them to the utmost Ignominy, Confusion and Scorn. It follows,

BUT upon himself shall his Crown flourish, q. d. The Regal Dignity shall be very Illustrious and Splendid, and the Government signally prosper under the Administration, either of *David*, during his Life; or of his Successor, when *David shall be gather'd to his Fathers*. And now I cannot forbear to repeat the Paraphrase of *Bishop Patrick* upon this last Verse. *Whosoever they be (says that Learned Prelate) that go about to destroy this Succession, they shall be so miserably defeated, that they shall not be able to shew their Faces; while with Shame and Confusion, they behold the Regal Dignity in his Family (notwithstanding all their Attempts against it) in an unfading Glory.*

THE Text then may lead us into the Consideration of the following Observations, which I propose to consider and improve upon this Occasion.

I. GOD does sometimes more eminently over-rule and determine the Succession to Regal Dignity.
I have ordained a Lamp for mine Anointed.

II. A PERSON whom GOD has eminently design'd and advanc'd to the Regal Dignity, may reasonably expect that Divine Providence will make his Crown to flourish. *Upon himself shall his Crown flourish.*

III. ALL who have been Enemies to the Succession, and continue to be so to the Government, of such, have nothing to expect but Shame and Confusion.
His Enemies will I clothe with Shame.

§ 1st. I SAY, GOD does sometimes more eminently over-rule and determine the Succession to Regal Dignity.

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THE Providence of GOD extends it self to all the Affairs of this lower World; His *Kingdom ruleth over all*: Insomuch that there is not a Sparrow falls to the Ground without our Heavenly Father, and He numbers the very Hairs of our Heads. And we are particularly assur'd of the Agency or Influence of GOD in those great Events that respect Kingdoms and States; For *Promotion, nor Depression, come neither from the East, nor from the West, nor from the South; but GOD is the Judge; He putteth down one, and setteth up another.* But in some Instances of this sort we behold the more bright and eminent Proofs and Signatures of the Perfections and the Agency of GOD, of which we are constrained to say, That they are the *LORD's Doings, and are marvellous in our Eyes.* In the Matters of Civil Government, GOD having appointed *that in the general, has left the particular Form of it, and the Persons of Governors, to the Choice of the People who are to be under them; and yet we may sometimes plainly discern the special Concern his Providence has had in directing and wisely disposing the People's Choice.* Nothing is more evident than that Government is agreeable to the Will of GOD, and appointed by Him. Nature it self will suggest this; when it appears so necessary for the securing the Peace and Welfare of the World, while without it there can be no regular Communities, but every Place would be fill'd with Irregularities and Confusions of every sort. And the Will of GOD, in relation to this, is very exprefs and plain in his *Word*, Prov. 8. 15, 16. *where we are told, that by Him Kings reign, and Princes decree Justice. By Him Princes rule, and Nobles, even all the Judges of the Earth:* Rom. 13. *beg.* And where *every Soul is commanded to be subject to the higher Powers; because there is no Power but of GOD, and the Powers that be are ordain'd of GOD; and the Magistrate is His Minister for Good: That whosoever, therefore, resisteth the Power, resisteth the Ordinance of GOD.* But yet GOD has

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has left it to every Nation and People, as their Fundamental Right, to be govern'd in such a manner, by such Persons, and such Laws (provided they be not inconsistent with his own) as they may judge to be best for them in their particular Circumstances. It's true, indeed, that amongst the *Jews*, the Form of Government, and the Persons of their Governours, were for some time determin'd by the express Appointment and Designation of GOD : But then there were special Reasons for this, as they were under an immediate *Theocracy*, and GOD was their supreme Ruler in a manner peculiar to themselves. When they chose to be under the Government of Kings, GOD himself did at first design and nominate the Persons who were to reign over them : He pointed out *Saul*, and *David*, and *Solomon*, to which last the Text refers. But now every Nation and People are free, by GOD's Allowance, to prefer that *Species* of Government that suits best with their Temper and Genius. No *Natural Law* directs to any one particular Form for all Nations, or obliges any Nation constantly to retain the same Form : nor have they any particular Instructions for this in the *Divine Revelation* : But may choose and alter as *Need* shall require, and *Publick Wisdom* direct : And a sufficient Authority is lodg'd in the Legislature for such a Purpose as this. Upon these Accounts it is, that *St. Peter* terms any particular Form, an *Ordinance of Man*, or an *Human Creature*, as his 1 Pet. 2. 13.

* Phrase is. *Submit your selves to every Ordinance of Man, for the LORD's sake ; i. e. Be in Subjection to that particular Form of Civil Government you live under, which being of Human Determination, and establish'd by the Community, in pursuance of GOD's Institution of Government in general, is an Ordinance of Man. As for the Persons of Governours, no Man, or Number of Men, have a Natural Right to the Rectoral Power ;*

* ὁποῖα ἂν ἐν ἀνθρώποις κτίσῃ.

Reason suggests nothing like this : And God has no where design'd the Men in the sacred *Revelation* of his Will, but has left every Community to determine with whom they shall entrust the Ruling Authority. As for the Right which has been wont to be claim'd by Virtue of Primogeniture, and has been asserted to be absolutely indefeasible, we find that God himself did not please to regard it, when He preferr'd *Jacob* to *Esau*, *Judah* to *Reuben* ; *Saul*, who descended from *Benjamin*, the youngest of *Jacob's* Sons ; and *David* and *Solomon*, to others their Brethren superiour in Age. And tho' it became a Custom amongst the *Jews*, and has been so in other Governments, to prefer the eldest Branch, or the next in Blood, in ordinary Cases ; yet this was far from inferring an Obligation to do so, when there might be great and urgent Cause to deviate from the more general Usage ; which the *sacred History* informs us the *Jews* sometime did, and authentick Story relates that other Nations have frequently done so.

BUT having premis'd these things, it is Time I return ; and therefore, tho' God who has appointed Government in general, has left the particular Form, and the Choice of their Governours, to the Determination of the People, who are to be under them ; yet in those Places where they have preferr'd the Monarchical Form, as certainly best for them, God has sometimes in a more eminent and remarkable manner, over-rul'd and determin'd the Succession to the Regal Dignity. His wise and sovereign Providence has had a gracious Influence upon the Choice of the People, and order'd their Circumstances so as to lead them into it ; in which Cases He has as truly (tho' in a different Manner) determin'd the Succession, as in that to which the Words of the Text refer, [*I have ordain'd a Lamp for mine Anointed*] and from which Instances we may have the true and clearest Idea of the Governour's *Divine Right* to his Rectoral Power, and to the Throne. I might now offer some memorable Instances for the Evidence of

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of this Truth, both from Divine and Other Histories, wherein there has been a wonderful Concurrence of Providences serving to point out the Successor to Government, and to dispose and influence the Choice of the People accordingly : But the Time will not permit me to insist on these ; and indeed my Design was to illustrate the Truth in Hand from that which occasions so much Joy to our own Lands at present, and to observe the Conduct of God in so eminently over-ruling and determining the Succession to the Royal Dignity in these Kingdoms, in the Person of our present Sovereign King *G E O R G E*, and in his Serene and Illustrious House.

IN Pursuance of this Design I shall observe to you the following Particulars.

First, THAT God over-rul'd the *Abdication* of the late unhappy King *James*, and his Exclusion from the Government, as a considerable Step towards this.

YOU all know, that upon K. *James's* endeavouring to subvert and extirpate the Protestant Religion, and the Laws and Liberties of these Kingdoms, in such a manner as our Histories relate at large, (and even some Acts of Parliament) his guilty Mind was so apprehensive of the Judgments of God, which his Crimes had deserv'd, that he abdicated the Government, and left the Throne vacant : Whereupon the Representatives of the Nation legally assembled, declared the Prince and Princess of *Orange*, King and Queen of these Realms, &c. and so excluded the abdicating King from any further Exercise of the Regal Authority ; and Providence always opposed his Attempts to return and assume it again. Now if he had continued to possess the Throne, or succeeded in his Efforts to recover it, it is not to be supposed that ever we should have seen the happy Times which (thro' the Goodness of God) we now enjoy ; or that his present Majesty, or any *Protestant* Prince had succeeded here in the Sovereign Authority : Care was taken to prevent this by imposing on the Nation a *Pretended* Prince of *Wales* ; for there was all manner of presumptive Reason at least, to con-

clude it a spurious Birth. The main Design in this Imposture was to secure and establish the Popish Religion, and Arbitrary Power; for which Purpose the Impostor was to be educated in the Principles of that cursed Religion, and the Maxims of Despotick Government: And while this Design was notorious, and his Education has finish'd him for it, it is not material to us from whence he sprung, but obliges us the more to admire the Conduct of God, in driving him and his pretended Father hence, and in baffling all the Attempts of both to usurp a Dominion over us. Had they continued here, or forc'd a Return, we have Reason to conclude, that by the Assistance of *France* and *Rome*, and with the Advice of *Jesuits*, and such like Counsellors, they would have secur'd a *Popish Succession* in case that King and his pretended Son should have fail'd of further Issue.

Secondly, PROVIDENCE clear'd the Way for King GEORGE'S Accession to the Crown by the Deaths of a great many Princes, and the Failure of Issue from several of them.

SUFFICIENT Reasons have induc'd these Nations to prefer the next in Blood, upon the Death of the Sovereign Prince; tho' they do not understand that such have an unalterable, indefeasible, and (according to the Sense in which that Phrase has been used by many) a Divine Right: But had there been a *Protestant* Heir nearer in Blood, there is no Room to doubt but he had succeeded. After K. *James's* Abdication, the Crown was settled by Law in the following Manner; first upon that excellent Prince and Princess WILLIAM and MARY, during their Joint Lives, and upon the Survivor of them; after their Decease, upon the Heirs of the Body of Queen MARY, and for Default of such Issue on the Princess ANNE of *Denmark*, our late Sovereign, and the Heirs of her Body; and for Failure of Issue there, on the Heirs of the Body of the late King WILLIAM, and afterwards on the Illustrious House of HANOVER. Now it has pleased God to promote the King's Succession, by removing first that Incomparable

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ble Princess Queen MARY; And sometime after her, her ROYAL CONSORT, who both died without Issue: Since that, the Princess SOPHIA, Electress Dowager of *Hanover*, his Majesty's Mother; and more lately Q. ANNE, after she had survived *all* her Children, tho' they were not a few; and particularly his Highness the DUKE of GLOUCESTER, who had advanc'd so far in Age and Understanding, as to raise the Expectations and Hopes of these Kingdoms concerning him. Now in this Part of his Conduct the Great God has discover'd himself to be the sovereign Ruler and Judge, *who putteth down one, and setteth up another.*

Thirdly, LET us take Notice of God's putting it into the Heart of the Blessed King WILLIAM, and disposing the Nation to concur, to settle the Succession in this Illustrious House.

THE much lamented Death of his Queen, and of that young Prince the Duke of *Gloucester* after, made him apprehensive of the Danger there might be of the Return of Popery, and Arbitrary Power, if timely Provision were not made to prevent it. No one could be more duly sensible than he, of the deplorable State to which his beloved Kingdoms must be reduced, if ever these prevail'd again: This prompted him to make it his Study and Care, and to spend the last Remains of his important Life in securing our Holy Religion, and our Civil Rights and Liberties to us, and (if possible) to our latest Posterity. Accordingly he determin'd in himself, that the Settling the Crown in the Family of *Hanover* was the best Expedient for the effecting so great a Design. This therefore he moved at first in *Council*, and afterwards made it the principal Part of an excellent Speech to the *Parliament*; which proved so agreeable to them, that several Resolutions were made in favour of what the King had propos'd, without any Opposition; and in a little while, the Succession was settled by Law: For which we have so much Reason to bless and magnify God; and so much the more for what we have known to've occur'd in the

Space of a few preceeding Years. This was the invaluable Legacy that dying Prince bequeath'd to the Nation, and this alone is enough to render his Memory exceedingly precious to every *Briton*, who values (as he ought) his Religion and Liberties, and is concern'd for Posterity. Those implacable Enemies of *Britain*, whose profane Mouths have pronounced it a *curst Legacy*, plainly signify in what a miserable Condition they wish to see these happy Lands. The Providence of God was the more remarkable in prolonging the Days of that Great Man, till this Affair was accomplish'd: When *that* was done, he readily resign'd his Life; for *when he had ask'd whether he could do any thing more for the Interest of these Nations*, and was told *No*, he laid himself down and died.

Fourthly, WE may further observe, that while there are so many *Popish Claimants*, whose pretended Right by Blood is prior to that of His Majesty's, his being the first *Protestant Family*, disposed the Nations to choose it to Rule over them.

GOD had so order'd it, that in the Midst of many Temptations, and in the Neighbourhood of so many Potentates, Votaries of the Popish Religion, the Family of *Hanover* should notwithstanding be Protestant: By this they were qualified to succeed to this Imperial Crown, and this disposed the *British* People to invite them to accept of it. How great is the Number of Popish Claimants? The *Dutchess of Savoy* was next of the Royal Blood, and her Sons after her. Then the present *Dauphin of France*; after him the Heirs of the late *Queen of Spain*; and in Default of them the *Duke of Orleans*, and his Heirs; and most of the other Princes of the Blood of *France*; all Papists, and for that Reason excluded by the Act of Settlement. And no wonder these Nations should be so careful to prevent a Prince of that Religion from succeeding, when they have been taught by sad and direful Experience, what they are to expect from such an one, and his Government, even the uttermost Danger

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ger to their Religion, their Liberties and their Lives. He must be false to his own Religion, if he fail in Endeavours (sometimes) the most cruel and barbarous to subject them to the *Antichristian Usurper*, or to cut off and destroy the more obstinate Hereticks. If he neglect this, the *Lateran Council* has already condemn'd him, not only to be excommunicated, but depos'd from his Regal Authority: As it enjoins every Catholick to endeavour to extirpate Hereticks, *sicut reputari cupiunt & haberi fideles*, as ever they would be reputed faithful. Nor can the most solemn Engagements and Promises secure a Protestant People from the Insults and Oppressions of such a Prince, if once he carry his Point, and gain an Advantage against them. He is like to have greater regard to that Maxim of his Church, that *no Faith is to be kept with Hereticks*, than to all his solemn Engagements and Oaths. The perfidious Behaviour of bloody Q. *Mary* towards the *Suffolk* Protestants, who were so forward to assist and proclaim her, is a sad, but flagrant Instance of this. Now while for so good Reasons as these, the *British* People took Care to exclude every Popish Successor, God had prepared his Majesty's Way, by disposing him and his Family, long before, to embrace the Religion of Protestants.

Fifthly, LET us again consider the Influence of Providence, disposing our late Sovereign Queen ANNE, to concur with her Parliaments, in advancing so much, and for so long a time, towards the Strengthening this Succession, till at last it was out of the Power of any Mortal to prevent it.

IN the first Year of her Reign she gave her Royal Assent to an Act, part of the Title of which was, *An Act — — for the further Security of her Majesty's Person, and the Succession of the Crown in the Protestant Line, and for extinguishing the Hopes of the pretended Prince of Wales, and all other Pretenders*. In her 4th and 5th Year another past with this Title, *An Act for the better securing her Majesty's Person and Government, and of the Succession to the Crown of England in the Protestant Line*; which added considerable Advantages to that Succession. Then the Act for the
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Union of the two Kingdoms, and one after that in her Majesty's 6th Year, being, *An Act for the Security of her Majesty's Person and Government, and of the Succession to the Crown of GREAT BRITAIN in the Protestant Line.* I so particularly mention these things, because they discover *such* an Influence of Providence, as we ought not to overlook: For if any had it in their Inclination, who might in Time have had Power to defeat this Succession, it was favour'd so long, and had receiv'd such additional Securities, that at the Queen's Demise *their Hands could not perform their Enterprize*: Whereas, had the Securities been slacken'd, and such Enemies been further advanc'd in their Design, they might have been ready to've accomplish'd it at the Critical Season. I proceed,

Sixthly, TO take Notice of what Reason there may be to ascribe it to God, that the King and his Family were disposed to accept of this Succession.

IT's true, indeed, we can scarce suppose a Mortal Man advanced to higher Degrees of Honour, or in more happy Circumstances, with respect to the present World, than the KING of GREAT BRITAIN and IRELAND: But then the Cares that attend a Crown, bear full Proportion to the Glories that adorn it. And Histories inform us of some, who, for *that*, or other Reasons, have declined a Crown; and of others who have been glad to withdraw themselves from it, when once they have felt the Weight of it. Some supine and indolent Persons would prefer their own Retirement and Ease to that Sphere of extensive Service, and all those bright and shining Honours that are to be attended with such a Publick Spirit, with such a Care for the Interests of Subjects, for the Good of Mankind, and with so much Attention and Industry. His Majesty's kind Dispositions in this Respect are the more regardable, because *He* was a Sovereign Prince before, and possess'd of all that Honour and Plenty, and Love of his Subjects (and this in his Native Land) that may render a Prince as happy as the World can make him; from whence we have Reason to conclude, that a generous Ambition to serve the Interests

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of *Europe*, and to find himself in a greater Capacity to honour his Maker, and do Good to the World, drew him from his *Native Home*, and over-came the *natural* Reluctancy to bid it farewell. But in the

Seventh and *Last* Place, IT's fit we take Notice of the Hand of God in conducting his Majesty so seasonably, and with so much Safety to his Throne, after so many Fears in the Breasts of his Friends, occasion'd by the insolent Behaviour of the Enemies of him and his Family.

HOW many adher'd to the Interests of the attainted Pretender, educated in the Popish Religion, and thoroughly instructed in all the Arts of Arbitrary Government and Tyranny? These seem'd flush'd with Expectations and Hopes, that what they were looking for was near its Accomplishment, and a too visible Concurrence of Circumstances animated their Expectations. Some Great and Brave Men, whom no one question'd to be Enemies to the Pretender, and hearty Friends to the Protestant Succession, were loaded with Scandal and Reproach; and made to suffer what Ingratitude, Envy and Malice, would invent; and that not only from the infamous Detractors of low Degree, but from others in higher Stations. Our High and faithful *Allies*, who were Guarantees for the Protestant Succession, were strangely affronted, and treated with the greatest Contempt, by Multitudes amongst us; whilst the Emissaries of *France* and *Rome*, and the Pretender, were freely admitted into the Queen's Dominions, and much caressed by many: And *They* assisted, no doubt, to the Fomenting the Heats and Divisions that were risen to such a Degree amongst us, and threatned our being destroy'd one of another. How many dared to assert the Pretender's Right, (as they call'd it) and publickly drank his Health, under the Title of King, with the greatest Impudence, and yet with Impunity. The Notions of *Hereditary* and *Indefeasible* Right, were industriously spread, in plain Opposition to his Majesty's *Parliamentary* Title; and amongst a great many other
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things, as bare-fac'd as that, we were expressly told, that * *Hereditary Right, and the Natural Allegiance due to it, is a stubborn thing, that will not bend even to an Act of Parliament.* Several *Addresses* to the Queen, omitting to mention the House of *Hanover*, and some asserting sole *Hereditary Right*, gave occasion to many to talk at random about the *Succession*. The Memory of our Glorious King *WILLIAM*, and the wonderful *REVO- LUTION*, for which we are so much indebted to him under *GOD*, were reflected on with the greatest *Indig- nity*, and the vilest *Contempt*. And those who appear'd in Defence of these, and the Principles to which we owe them, were blacken'd and abused, as far as it was in the Power of not a few of the worst of Men; and some of them more than once expos'd to the Fury of an outrageous Mob, ignorant of the Reasons why they insulted them: But it was not the least of the Calami- ties of those Times, that Multitudes were seized with a fatal *Stupidity*, while others affected a strange Inadver- tence to these Things: And this when Preparations were actually making to assist the Pretender; and many were known to be enlisted for his Service: But the Re- ports of that were turned into Ridicule; and they who were Eye-witnesses to it, given to understand that they ought not to believe it. The Queen of GREAT BRI- TAIN was forced to † complain, that a petty Prince [the Duke of *Lorrain*] refused to comply with her re- peated Instances to remove the Pretender out of his Do- minions, tho' they were urged, at the frequent Instan- ces of this great People: But we know the powerful Protector and Patron of the Impostor had recover'd him- self, and renewed his Strength, after he had acknow- ledged in a transport of Joy, That in a manner he owed

* The Good Old Cause, P. 35.

† Notwithstanding we have since insisted upon, and renewed our In- stances, in the most pressing manner, for that purpose [viz. the speedy Removing the Pretender out of *Lorrain*] our Endeavours have not proved effectual, but he still continues, and is entertained there. Queen's Proclamation. June 21, 1714.

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his Crown to the Suspension of Arms between him and Great Britain. Nor can we omit to observe, how severe, how undeserved and heavy a Yoke was laid on the *Protestant Dissenters*, who so stedfastly adhered to the Interests of the Succession: And this extended to Persons of their Perswasion in *Ireland* too, where there are at least Eight Papists to one Protestant (including all Denominations) as appear'd by a Computation allowed in the House of Commons there: And notwithstanding their early Zeal in the Defence of the Protestant Interest, and their constant and firm Adherence to the Succession of the Crown as Establish'd by Law, were so conspicuous, that his Majesty, since his Accession to the Throne, has been pleas'd to make particular * mention of them. Together with these Things we may also remember the Discouragements that were laid in the Way of his Highness, now the PRINCE OF WALES, to prevent his coming hither, after it had been moved by the Chief Minister of the *Electors* here.

I HAVE put you upon recollecting these Things, that you may take the more particular Notice of the Hand of GOD in conducting his Majesty so seasonably, and with so much Safety to the Throne, after so many Fears conceived by his Friends, occasion'd by such Things as have now been recited to you. And by this Time I hope I have sufficiently prov'd, and illustrated the Truth that was under Consideration, *viz.* That GOD does sometimes more eminently over-rule, and determine the Succession to Regal Dignity. All the Particulars I have insisted on, serve to evince this in the Case of our present Sovereign. But,

IT's Time I pass on to what I observ'd in the *Second* Place, and which more especially led my Thoughts to the Subject, as peculiarly seasonable at this Time, *viz.*

II. A PERSON design'd and advanc'd by GOD, in an eminent manner, to Regal Dignity, may reasonably ex-

* *The King's Answer to the Addresses of the Protestant Dissenting Ministers, &c. in Ireland.*

pect that Divine Providence will make his Crown to Flourish. Upon himself (says GOD) shall his Crown flourish.

THAT eminent and remarkable Manner, in which GOD advances him to it, affords abundant Reason for such Expectations: For that part of the Conduct of GOD does plainly preface, that there are some great and worthy Designs of Providence to be subserved by such an one as his Instrument; and it discovers such a special regard to the Person whom He has distinguish'd for that Purpose, as may justly encourage his Expectations and Hopes. We are to suppose indeed, that such an one continue faithful to GOD, and his Interests; and act the Part of his Minister for good. 'Tis plain that GOD design'd this should be understood, when he made this Promise to David, in reference to Solomon his Son: For, when Solomon prov'd false to his GOD, and abandon'd his Interest in some considerable Branches of it, his Crown was so far from flourishing, that it did remarkably fade; as appears from these Words, *Thus saith the LORD, the GOD of Israel, behold I will rend the Kingdom out of the Hand of Solomon, and will give Ten Tribes to thee.* And so, tho' GOD had remarkably appointed Saul to the Royal Dignity, yet upon his rejecting the Word of the LORD, his Crown was so far from flourishing, that GOD rejected him from being King over Israel. And then we must take in another Condition, and that is, if Infinite Wisdom see it be most for the Glory of GOD, the good of such a Prince, and consistent with other Designs he is serving in the Government of the World. All Promises of temporal Blessings imply such Conditions as these. That when it has been otherwise with a good Prince, whom GOD has remarkably call'd to his Crown, we have reason to conclude, that its flourishing Condition would not have been, either for the Glory of GOD, or the good of that Prince, or consistent with other great Designs the ALMIGHTY was carrying on. This then is the Truth we are to fasten our Thoughts upon, That a Person remarkably advanc'd by
GOD

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GOD to Royal Dignity, and continuing faithful to Him, may reasonably expect that Divine Providence will make his Crown a flourishing one, when it is best, (all Things consider'd) that it should be so.

THE Expression in the Text is *Figurative*, but a few Things will serve to explain it to us.

WE are by no means to understand by it, as if he should wear his Crown free from all manner of Care and Trouble. The most exalted Mortals are liable to many Infirmities and Sufferings, that are common to them with the meanest of their Subjects: They are not excused from Sickneſs and Pains, from Cares and Fatigues; but oftentimes have a greater ſhare of theſe, than Perſons below them. Nay, there are ſome Burdens and Cares that neceſſarily attend a Crown. Important Affairs lye frequently on the Hands and the Hearts of Princes. He to whom it belongs to *determine* in weighty, and ſometimes in dark and intricate Caſes, will find himſelf preſs'd with much Solitude, and often reduced to afflictive Difficulties. Theſe, and other Things, needleſs to mention, make it appear that crowned Heads are not exempted from Trouble.

BUT the Crown's Flourishing may import ſuch Things as theſe.

First, THAT it ſhall be maintain'd on his Head, in ſpight of all the Malice and Oppoſition of Enemies.

'TIS not ſtrange that the beſt of Princes have always had Enemies, while their State and Grandeur, and all their excelling Advantages, are apt to awaken the Envy of many: And while their good and worthy Deeds, that recommend them to the Eſteem of all the Lovers of Virtue, draw on them the *Odium* of ſuch as delight in nothing but Miſchief and Vice. The different Interests, and the different Aims of Princes, frequently render them Enemies to each other. The unrighteous Encroachments, and the ambitious Aspirings of ſome neighbouring Potentates, may oblige a good Prince to oppoſe their Deſigns, and ſo to incur their Enmity. Some may maintain unreaſonable Pretenſions to the Crown that he wears, and for that profeſs themſelves Enemies. Now all theſe would

willingly rend the Crown from his Head, and are ready to improve every Opportunity that they may think favourable to an Attempt to do it. *Thus* we may well remember it was in the Days of the great King WILLIAM, whom GOD so remarkably rais'd to the Throne. What vile Attempts were made by the most bloody and odious *Assassins* at Home; and what unrighteous Efforts in the High Places of the Field, to tare the Crown from off his Head? which GOD maintain'd there in spite of all his Opposers, sometimes by surprizing Discoveries of the most villanous Designs against him; till at length he dy'd possess'd of all his Royal Honours, and *his End was Peace*. The like we have reason to hope for on the behalf of our present Sovereign.

Secondly, HIS Crown shall flourish, i. e. new Additions of Glory shall be made to it, during the Time that he wears it.

THE Favour of GOD to a Righteous Prince whom He has signally own'd, is like to secure him of such Advantages, as will bring a new Lustre to his Crown. He may expect that the *Wisdom* of GOD will conduct and lead him; and under the Guidance of Infinite Wisdom, he'll Act and Govern in such a manner as will be glorious to himself, and to the Crown he wears. He may expect that GOD will inspire him with *Courage*, either for the facing of Enemies Abroad, if any should dare to appear in the Field against him; or, for the managing restless and unreasonable Subjects at Home, if they will behave themselves proudly. He can make him *Victorious* if the Iniquity of his Neighbours should call him forth to *War*, and by this means render the Crown more splendid: As her late Majesty's was for several Years, by the surprizing Victories she constantly gain'd, under the Conduct of her Brave and successful General, the Duke of MARLBOROUGH. Did ever the Crown shine with so many Glories before? Or, if his GOD see fit to bless him with *Peace*, he may expect Instruction from Heaven to cultivate *that* for the Interests of Religion, the Improvement of Trade, and other important Advantages to his People,

that

His Majesty's CORONATION. 21

that will further recommend him for a Pious, a Wise, and a Great Prince, and render him, and his Subjects yet more happy in higher Degrees of mutual Affection and Love; till at length, when he comes to resign the Crown; in exchange for a better in Heaven, he shall leave it with vast Improvements of Glory to the Royal Successor.

I DID intend to have added a third Thing design'd by the Phrase, *viz.* That the Government shall prosper under his righteous Administration. But that is included in what I have said before. I hasten therefore to the *Third* and *last* Thing I observ'd from the Text, *viz.*

III. THAT all who have been Enemies to the Succession, and continue so, to the Government of such, have nothing to expect but Shame and Confusion. *I have ordained a Lamp for mine Anointed, his Enemies will I clothe with Shame, but upon himself shall his Crown flourish.*

YOU have just heard, that the best of Princes have Enemies. And while there is such a Being as a Devil in Hell, and such Monsters as Devils incarnate, the most amiable Qualities, the most generous and God-like Designs and Actions, will awaken an Enmity against the Virtuous and Good. That his present Majesty has many Enemies, and some who were more eminently so to his Succession and Government here, has been very notorious. Perhaps the wondrous Works of God on his behalf, and that amazing Concurrence of Providences, by which he has been so seasonably placed on the Throne, may serve to assuage the Malice of some, to bring them to Consideration, and to Repentance. This we heartily wish and pray for, and together with this, instead of *Shame*, (any other than that which attends a genuine Repentance for such Crimes) we wish them all the Respect and Honour, that Men and Christians, and God himself, have been wont to allow to such as are truly and thoroughly penitent. But as for those who continue Enemies, they may expect to *be clothed with Shame*: Either,

First,

First, THE Shame of seeing all their dark and wicked Designs laid open, and all their mischievous Plots and Contrivances brought to nought.

WHEN Men have been forming Designs black as Hell, and for the sake of advancing and aggrandizing themselves, meditating what must apparently end in the Loss of *Religion*, of *Civil Liberty*, and in the utter Ruin of Multitudes of their Fellow-Subjects; when they were carrying on these Designs by the most base and scandalous Means, by Trick and Falshood, by Perjury, Lying, and Violation of Faith; we must suppose it sufficient to fill the Abettors of such Designs with Shame and Confusion, to have them discover'd and expos'd to publick View. Some have boasted concerning their villanous Schemes, that they were concerted so well, that all the Devils in Hell *could not* prevent their Accomplishment. They should rather have said, *would not*, because they were so agreeable to the Powers of Darkness: But God has done it in a wonderful Manner, and will, we trust further expose their vile and horrid Intentions and Aims, (in his own Way, and by what Instruments He pleases) to their greater Confusion and Shame.

Secondly, WITH the Shame of being justly deprived of any Advantages, and pull'd down from any Posts of Honour, which they may have possess'd without Merit, and often forfeited by their Criminal Practises.

THE *Wicked walk on every side*, when the Psalm 12. 8. *vilest Men are exalted*, says the Psalmist; i. e. the most Profligate Wretches, who are Enemies to God, and the People amongst whom they live, shew themselves openly, without any Check or Restraint; yea, are countenanced and encouraged, when some of the worst of Men are preferr'd to the highest Stations. The Truth of this has been seen in Times since those in which the Psalmist liv'd: Some of the *vilest Men have been exalted*; if Baseness and Ingratitude, if Cruelty and Malice, if Fraud and Falshood, and other odious Crimes, will entitle to that Character. Now when any who have

have been raised without Merit, and have often forfeited the Honours they never deserved, shall be publicly discarded, and every one see the Reason of it, this must expose them to the just Contempt of every Wise and Good Man.

Thirdly, WITH the Shame, sometimes, of suffering Capital Punishment for their enormous Crimes.

IT is not the Business of Private Men to say where this is due, any further than where the Crimes of the Guilty, and the Laws of the Land, compar'd together, set the Matter in an open Light. Good Men will please themselves rather with wishing the Repentance, than the severer Punishments of any Delinquent. But I cannot forbear to observe what was lately said to the King, that *It is in Compassion to the Innocent, that the Laws ordain the Guilty to be punish'd*. Nor can it be forgotten, how much Pleasure a certain Set of Men were wont to take in threatening the greatest Severities against those whom they prov'd no otherwise guilty than by serving their Country, opposing its Enemies, and adhering to its Laws. I think it was the last of one of the vilest Papers that ever was publish'd, (the Author of which seems to have been unaccountably encouraged) that was very free in insolent Threatnings of this sort: But tho' it be no real Dishonour or Shame, to suffer unjustly in a Good Cause, of what Nature so ever the Suffering be; yet the Guilty are certainly clothed with Shame, when ever their villanous Practices bring them to Capital Punishment.

THUS I have gone through what I proposed from the Text.

WHAT we have heard may further confirm and illustrate the Psalmist's Assertion, That *whose is wise and will observe these things, even they shall understand the loving Kindness of the LORD*. This should therefore quicken and engage us to a diligent attending to the Conduct of God, in the Course of his Providence; and a cheerful adoring those Perfections of his Nature that are so brightly display'd in his Government of the World. This should excite and attract our Souls to the Loving and
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Magnifying God, who *ordained a Lamp for Us*, who provided such a Successor, and has given us great Encouragement to hope, that the *Crown shall flourish on his Head*; while the *Enemies* of his Government are clothed with *Shame*, instead of Rejoicing in the Completion of those black Designs, which they seem'd so confident of.

LET us be careful to walk worthy of this God, and his Goodness to us, *that we being deliver'd out of the Hands of our Enemies, may serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives.* Then may we comfortably expect to reap the Fruits of the Divine Benignity and Favour, waiting till God, in whose Hands the Times and Seasons are, and who has all Hearts there, shall give Opportunity and Inclination where He reposes the Power, to remove whatever Grievances may feed our Animosities, and foment Divisions amongst Christians embark'd in the same Cause; and so weakning the Protestant Interest, at a Time when the Popish Powers have gain'd such considerable Advantages.

WE will humbly hope for these things from the Favour and Goodness of God; while with Pleasure we reflect on our firm and stedfast Adherence to the Laws, and to the true Interest of our Country; and particularly to those Laws which establish'd the Protestant Succession: And that when we were actually feeling some Hardships for this, and foresaw further Evils coming upon us, had not God interposed to prevent them. It is no small Satisfaction to us to find it recorded, by so many Wise and Great Men, of the highest Orders, and exalted to the most important Trusts in the Nation, that it was not pretended, that the greatest Severity we have yet suffer'd under, was design'd as a Punishment of any Crime which the Protestant Dissenters had been guilty of against the Civil Government, or that they were disaffected to the Protestant Succession, as by Law establish'd; for in this (say those noble Patriots) their Zeal is very conspicuous.

FINIS.